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There were between 500 and 600 Indians present, and during the ceremonies of the three days there was no irreverence, vulgarity, nor any unseemly conduct.

[In regard to the present worship of the Six Nations, the reader may refer to the remarks of Dr. W. M. Beauchamp, "Iroquois Notes," p. 39, above.]

NOTES AND QUERIES.

MEMBERSHIP OF THE SOCIETY. — The membership of this society, like that of most others, is extended, not by the natural force of circumstances so much as by personal interest. Experience shows that there are many persons who take a warm interest in one or another branch of the ground covered by the society, but it is necessary that some member should bring the matter to their notice. With a view of explaining the requirements and advantages of the society, a new circular has been prepared, which will be sent to any member for the purpose of distribution. With a little effort it would be easy to double the present membership.

PAPER OF PROFESSOR MASON. — At the request of the writer, now the President of the American Folk-Lore Society, this paper, which should have appeared as the first article of the present number, according to announcement made in the circular mentioned, is reserved until the following number, the engagements of the author not permitting its preparation for the press at an earlier period. Circumstances have also rendered necessary some additional variations from the table of contents as announced in the circular. Papers presented at the annual meeting, and mentioned in the report of Proceedings as to be printed, either wholly or by abstract, and which do not appear in this number, will be included in No. XIII., which is expected to be ready at the beginning of May.

MARRIAGE PROHIBITIONS ON THE FATHER'S SIDE AMONG NAVAJOS. — In my article on "The Gentile System of the Navajo Indians," in the "Journal of American Folk-Lore," vol. iii. No. ix. p. 110, I make the following remark: "Can the modern Navajo marry into the phratry of his father? I regret that I cannot answer this question."

Since writing the above interrogatory, I have returned to the Navajo country, and have given special attention to finding a reply to it. I have learned from a number of Indians their gentile affiliations on both paternal and maternal sides, and have then asked them carefully whom they might and whom they might not marry among the various gentes and phratries of the tribe. As a result of these inquiries I have found that the forbidden degrees of kindred are just the same in the father's as in the mother's line. No man or woman may marry into his (or her) father's gens, nor into the phratry or sub-phratry with which his father's gens has special affiliation. They believe that the most fearful calamities would befall them

if they were to infringe this rule, — death by fire being the punishment especially reserved for the incestuous, and they believe that a clandestine meeting with one of the forbidden kindred is as dangerous as open espousal.

Washington Matthews.

SUPERSTITIONS CONCERNING THE DEAF. — Professor T. A. Kiesel, in "American Annals of the Deaf" (vol. xxxv. No. 4, October, 1890), has an interesting article on "Superstitions concerning the Deaf in Cape Breton Island." These superstitions may be briefly resumed as follows: —

1. People will not receive from a deaf-mute money for food.
2. In a certain case deaf children were believed to be the result of a widow's curse.
3. To take a deaf child away from home against his will brings ill-luck upon his folks.
4. A man was lost in the woods, where he died. A search was made for him, and the party looked everywhere that a little deaf-mute boy, who came with them, pointed. At last the poor frightened child came to a standstill, and burst out crying. It was said that the body was found at the very spot where the boy stopped.
5. A certain gentleman stated that a light was to be seen moving about the neighborhood, and that when it came to the spot where the dead body lay buried it went out.

These items of folk-lore collected by Professor Kiesel may induce others to make a study of the very interesting lore of the people regarding the deaf and dumb.

A. F. Chamberlain.

WORCESTER, MASS.

ARABIAN GAMES AND FOLK-LORE: A BIBLIOGRAPHICAL NOTE. — In a work by the Rev. Henry Harris Jessup, D. D., entitled "The Women of the Arabs" (New York, [1873]), the so-called "Children's Chapter" (pp. 233-369) contains many items of folk-lore interest. In Part VI. of the chapter is some account of thirteen different games played by boys in Mount Lebanon, Syria. Among these are shooting marbles, leapfrog, cat in the corner, blindman's buff, baseball, "tied monkey," "pebble, pebble" (like button, button), and others peculiar to the country. The author says a Syrian boy wrote out for him a list of no less than twenty-eight games played by him and his companions.

A section on the Nursery Rhymes of the Arabs contains thirty-six stanzas (in English rhyme), sung at the bedside or in play. Several admirable folk-tales, with their appropriate verses, conclude a valuable contribution to folk-lore literature that might be overlooked by readers; hence this brief notice.

H. Carrington Bolton.

GUIDE TO THE COLLECTION OF FOLK-LORE. — A brief statement has been drawn up, in the form of a four-page circular, containing a classification of Folk-Lore, with especial reference to English Folk-Lore obtainable in America. In this circular the various divisions of Folk-Lore are mentioned, and